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THE TREND OF THE AGES.

JOHN H. BOYET, D.D.

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THE TREND OF THE AGES.

BY
JOHN H. BOYET, D.D.,
Author of "Christian Science Exposed,"
and "Church Government."

LOUISVILLE, KY.
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1900.



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LOUISVILLE, KY.

INSTEAD OF A PREFACE.

Adequate causation is the explanation of all phenomena. Why should there be an interminable war of words in the mere technology of religion? In Him we live and move and have our earthly being, for, He giveth life and breath and all things.

Religion is inwrought in the subjective and constitutional law of our moral being. The Christ character is vital and remedial wherever it appears in human history or is felt in human experience.

The natural and the supernatural are one. The miraculous and the non-miraculous are only terms in which we speak of the usual and the unusual in nature. Nature and grace are one, and differ only in the manifest form of the divine imminence. It is only the measure of intelligence necessarily applied in the emergency.

Religion is not the exceptional in life. Religion is life. Life is not a thing apart from the ordinary in man. Religion is the ordinary in man. Vice is not the absence of religion, but that which is vicious in the psycho-physical life of a being who cannot escape the religious aspect

of life impinged upon material form. The truth, therefore, is one whether expressed in terms of theology or of biology. The struggle is between mind and matter, between life and death. The flesh lusteth against the spirit and the spirit against the flesh.

Religious experience is incidental to the struggle going on in the evolution of time, and history records the facts of human experience. God is in his world, and the record of all good is accredited to him in the annals of all human experience. All good is evidence of divine imminence, and he is as apparent in the usual as the unusual.

The character of God is not manifest in the mysteries, but in the beneficent. The beneficence of the Christ character in human experience is an evidence of the life more abundant; and it matters little whether it is called supernatural, or the natural in greater measure.

The life more abundant was at high tide in Jesus of Nazareth, and manifested itself in atoning measure. That which was necessary in the trend of the ages was expressed in terms of law, and that which met these demands expressed itself in legal terms.

In moments of high psychic communion with the life more abundant, the prophets foreshadowed its fixed expression in the character of the

Nazarene, and in Him we have the perfect type of what shall be in the golden age to come. This is the truth as it is in Jesus Christ, who said: "I am the way, the truth, and the life." The truth of Christian dogma is one with the truth in Christ. The truth as it is, and the truth as it is in Christ, differ only in the fullness of expression. The truth can never be fully expressed in terms of theology nor of biology. We look for a new heaven and a new earth wherein dwelleth righteousness. When these shall appear in the consummation of the ages, the way, the truth, and the life shall be one in essence and expression. The pulpit, the laboratory and the spade are instruments of the Holy Spirit in confirming unto us the prophecy of the redemption of life in man. Only in different tongues are they conveying the same divine thought to humanity, and thus uniting in one cosmothetic movement. The unknown is coming nearer, and earth shall soon hear in every sound and see in all phenomena the same story of a world redeemed.

In the progress of this movement this little book is dedicated to the *Love Slaves of The Christ*.

JOHN H. BOYET.

THE TREND OF THE AGES.

CHAPTER I.

MIRACLE AND DEVELOPMENT.

“When the morning stars sang together and all the sons of God shouted for joy.”

Through time the Christ is marching. History is but the record of a great mind-movement upon physical organism. In mid-ages stands the cross, and we are far down the march of time as it is marked by the world incidents of the past. The terminal inflorescence of the earthly divine manifestation makes haste now, and soon the social Christ flower will appear in its unfading bloom. Enough of its beauty already appears to help us much in our study of the divine anothotaxis.

Really the flower is one, and in its expansion it is centrifugal, or from center to circumference. And when it has, in its fragrant beauty, described the circumference of earth and time it will have but one meaning and one charm. “Christ is all and all.”

What a day of the Lord Almighty. What a splendid scene to the eyes of the heavenly hosts when Adamic life took form from the dust of the

ground and stood forth a complete miracle. Six successive periods had removed the earth's garment of cloud and its swaddling band of thick darkness, and the fixing of the sun, moon and stars in the heaven had prepared the earth for the dwelling of man. Somewhere in Asia, perhaps where the flowers were already blooming along the banks of the Euphrates and while the new-made birds were singing their morning song of gladness, the morning stars and the sons of God joined in the first glad vocal prophecy of a subdued world.

In man's primitive form they caught the first glimpse of a far-away and ultimate purpose as from his face beamed the evidences of psychic consciousness and intelligent action. Before their eyes hung the mists of unfolding centuries, but the light of prophetic virtue shined upon the pages of far-off time; and, instinct with the emotions of psychic triumph, they sang earth's prelude in the metre of a world redeemed.

In this first man there was the possibility of the fall, and in his complex being there was foreshadowed all the passions of malice and hate with which to channel the earth for a river of blood.

Beneath the outward form of beauty was the heart-beat which when poisoned by a single act of disobedience was to drive the engines

of destruction through long ages holding the problems of human suffering and woe. And yet there was a miracle. Material form stood erect, instinct with intelligence and life, and proclaimed the final triumph of mind over all the material issues involved. Thousands, and even millions, may fall in the wreck of ages and generations, till the mastery of mind in and over matter is complete, but this final triumph was the prophecy of man's psychophysical being.

He who by arbitrary miracle gave to human mind and will its cosmogonical existence and abode had an ultimate purpose, and foresaw the trend of the ages, and his plan comprehended the end from the beginning. To him who is from everlasting to everlasting the centuries are but as an incident and a thousand years as but a day. His wisdom is manifold and his plan is multiform. He is in his works and his power is beyond the emergencies and contingencies of all time. The fall was not the obliteration of the soul upon which the divine might impinge as the life of the soul had done upon material form. The fact that that which is born of the Spirit is Spirit was definitely fixed in the mind of God, and the creation of man was only the miraculous beginning of a great spiritual movement upon the material forces of the earth which he had made.

The souls of men were made conscious of this movement almost from the beginning, and it imparted to earth its hope of final regeneration. Along the trend of the ages the emotions of earth's millions produced by faith and hope have broken forth in a song which answers back to the time when the morning stars sang together and all the sons of God shouted for joy; and, thus, the supernatural proclaims the fulfillment of the world's first prophecy in miracle.

The creation of a human soul involved the human possibilities of the visible manifestation of the kingdom of heaven, and in the nature of that soul was projected a great spiritual movement upon the forces of nature which God wrought in the creation of the world of material and animal being. In the history of that day we read the prophecy of the incarnation of the divine life of the Christ, in whom was to be subjected all the psychic and cosmic forces of psychophysical humanity to the Christ character. In the history of that incarnation we read the prophecy of another incarnation of the Christ life in all the relations of human lives, while in the character of the first incarnation we read the prophecy of what the last shall be.

Thus it will be seen that by an involution as well as an evolution the Father's world government has been dispensational, and it suggests

the necessity of different methods and processes in different ages of the world.

Man's privilege and duty is not to form a conception of what God is, and therefore what he must have done before he made the world, but, rather to permit a conception of his multiform plan and manifold wisdom from what he is doing in the world. Thus we shall see him in his works and in his word. We will no longer vainly read the Bible in the light of our own feeble conception of God or the differentiated conceptions of his attributes. We will therefore cease to fix him apart from the world by some immutable law of his being vainly imagined by us, and by that law fixing all things in fate. "Theology" will become less important to us and "Bibliolatry" will become paramount in reading the signs of our times. Thus we will study the law and the prophets till in the evolutions of time we shall identify the first incarnation of the Christ.

Then in the light of his character we shall read the prophecy of the future. Thus we shall hardly fail to feel the power of his Spirit and catch his meaning when he says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The difference between mere variety and that

of a distinct species is as clearly defined in the moral world as in the vegetable or animal kingdom. In the moral trend of the ages there were no new species appearing from the time the morning stars sang together, till the angels sang to the shepherds by night in the fields near Bethlehem, the city of David.

Along the history of long centuries we see no distinct miracle of this kind. But in the development of God's multiform plan we see marked evidences of the presence of manifold wisdom and supernatural power in the production of distinct varieties of the same species. These were epochal in character and marked the beginning and close of sub-dispensational eras. The second distinct world-era began with the flood, when all that was best in the psychic nature of a fallen race manifested itself in one family. The third world-era began with the destruction of the Tower of Babel, when God made of one blood, all nations to dwell on all the face of the earth. The fourth world-era began when God made covenant with Abraham that in his seed all families of the earth should be blessed. What is called by the naturalist or scientist the conservation of law, was nothing less than the supernatural Christ evolving what was possible in the wreck of a fallen image and treasuring it up in a narrow compass to scatter it abroad in a

new era until the soil should be ready for his miraculous and visible appearance in the beginning of a new dispensation. Here the new species appeared in whom men were to be new creatures in Christ Jesus, by a new birth from above. This was the mystery hidden from other ages, but now made known by his holy apostles and prophets. The explanation of this mystery shows how it was involved in the era beginning with Abraham and evolved in the development of an hundred and forty and four thousand of the seed of Abraham whose psychic nature was susceptible to the spirit of inspiration and revelation; and who, in the fullness of the dispensation of times (eras) were recognized as the church of first-borns and constituted the Bride of the Christ.

The preservation of the divine character in Christ's earthly life was the conservation of the personal divine life in the human soul and form of the Son of Mary, and thus, in the ascension and enthronement of that soul and form, redeemed and sanctified humanity impinged upon the divine government to give the world a dispensation of free grace.

Thus in human form he obtained the promise of the Father and shed forth on the day of Pentecost the Holy Spirit to begin the reincarnation of the Christ in the social relations of human

life. On that day was celebrated, on Mount Zion, in Jerusalem, the marriage of the hundred and forty and four thousand of the seed of Abraham to the offspring of David through the eternal spirit.

Thus the age of wedlock began; and "The Spirit and the Bride say, come, and let him that heareth say, come, and let him that is athirst come, and whosoever will, let him take of the water of life freely."

The miracle of Christ's birth, life, death, resurrection, ascension, enthronement and descent upon his bride on the day of Pentecost is one, varying only in visible form and marking the close of one and the beginning of another dispensation in the great spiritual movement upon the natural forces of this world. It involves the possibilities of our dispensation as the miracle of the first Adam involved the possibilities of the first.

Nowhere is it indicated that all the minor details of human experience which are effected by causes more or less remote, nor even the salvation or loss of all persons, were fixed by divine decree, nor that they were even considered as necessarily involved in the carrying forward of a predetermined purpose.

But all of God's works were known to him from the beginning and the end of each dispen-

sation was certain. That which is effected by remote causes may be or seem to be, in an historical sense, incidental to the progress of a divine movement, and still in no sense reflect the mind or character of the divine being. They are explainable upon the hypothesis of another being, and the Bible tells us who he is.

The entrance of Satan by invasion into the physical appetites and desires of man's psychophysical being vitiated his moral character and affected his attitude towards God. This manifests itself in the individual and imperils the soul in the gloom of a lost race.

Humanity was lost in Adam, and the second Adam came to save humanity. His plan incidentally and necessarily saved the souls of an hundred and forty and four thousand Jews, while the work of the Devil, incidentally, but not necessarily, results in the loss of millions.

If we may think of an alternative, and it is not clear that we may not, we may believe that had not the race have fallen in Adam, perfect purity would have been maintained in all the relations of human beings. In such a case the creation of a human soul would have been a complete prophecy, in itself, of the final and complete triumph of mind over matter.

There would therefore have been a necessity for only one incarnation and manifestation of

the Christ. This would have certainly come in the material and social relations of this world, as it certainly will come, since he has once come in the flesh and put away sin by the sacrifice of himself.

The new species appeared in the second Adam. The Spirit of God breathed upon the face of the deep and prepared the earth for the abode of the first Adam, and then God created him by distinct miracle.

The same Spirit breathed upon the abyss of man's fallen nature till it was ready for the second distinct miracle, and then the second Adam was conceived in the womb by the Lord God Almighty. Christians are of this species, and some day will rise in character and type to the measure of the fullness of the stature of Christ.

CHAPTER II.

PREDESTINATION IN THE TREND OF THE AGES.

Since the sacred Scriptures are to be regarded as authority touching the religion of rational beings their harmony and consistency must be maintained. It is not necessary to show that unconditional election and predestination as a distinct proposition is inconsistent with the moral accountability and consequent free agency of man. As separate and distinct propositions they are at war with each other and can never be harmonized. One deals with man in the most arbitrary manner as to his origin, conduct and destiny, while the other takes account of his intelligence and seeks to govern with beneficent limitations. To suggest both as the plan of governing the same people at the same time and under the same circumstances is to forfeit all claim of intelligent authority. No sane man can admit the divinity of such a suggestion.

The right of government in either form may be admitted, but the possibility of both at the same time with the same people is out of the question. The human mind is incapable of such an admission. On this account Christians with

common loyalty to the Bible have warred with each other; one party practically denying the doctrine of predestination and unconditional election, and the other practically denying the doctrine of man's personal accountability. Each party have been compelled to admit that there were things in the Bible which they could not understand. Not that the language in which these things are set out is incomprehensible, but because the things set out seemed to contradict other things which they were sure the Bible taught. Is human reason to surrender at this point? I say it is not. There is a point where human reason must surrender, but it is not where the Bible is surrendered as a revelation from God to man.

Some things are hard to be understood because of our attitude towards them, but if they are in the Bible we ought to be willing to change our attitude in order to understand them. But if predestination and man's free agency are both taught in the Bible, how is an honest man to change his attitude towards one without changing his attitude towards the other? If he ignores the one because he holds to the other, he can, if he regards them as distinct and unrelated propositions, only take kindly to one while proportionately abandoning the other. If they are both taught in the Bible, one of two things is

true. Either the Bible has no claims upon rational beings or else the two doctrinal propositions are relative to each other. The relation of the one to the other can never be found in the government of the same people at the same time, because one suggests a government radically different from the other.

Every student of the Bible and of the human race must recognize that law and order have been a development so far as this world is concerned, and that this development has a comprehensive history. In the making of this history is found the relation of one form of government to another as one stage of development is necessary to another in the general advancement towards God's ultimate purpose. Thus it may be seen that doctrinal propositions which seem to be essentially in violent conflict with each other when applied to the same people, time and circumstances may still be in perfect harmony when viewed in their historical relation.

Predestination is not merely a formulated doctrinal statement without a history. It is not the analysis of a divine attribute, but an inspired historical statement of what God has done. History never exactly repeats itself in the progress of development. Things are similarly related when seen in the light of historical development towards a great end, but until the end

of development is reached the government under which the development is carried forward is ever changing in form. This is the history of predestination; and it is necessarily so. When the act of predestinating a thing has accomplished the purpose of predestination, the thing purposed takes the place of direct and arbitrary predestination. Thus it appears in history that from the beginning things are becoming less and less miraculous, and thus it will continue until all things will naturally wear the yoke of a divinely developed government. Then that government will take the place of every predestinated means for its development.

The Bible simply reveals the facts which were necessary in God's governmental control towards the end purposed in the beginning. All beneficent government, though necessarily arbitrary in the beginning, seeks, through the process of development, the emancipation of the human mind and will. In the process of development some things are necessarily predetermined, while other things are purposed indirectly through the means directly and arbitrarily predestinated. Behind every free government, guaranteeing the right of personal choice, there has been the use of direct, arbitrary and predetermined authority. And in the front of every divine movement of this kind the beneficence of divine govern-

ment manifests itself in the right of personal free choice. The right of personal choice is the thing purposed, and the thing which makes it possible is the thing predetermined. When the right of choice, therefore, is established, it necessarily displaces those things which were formerly predestinated, but are now the subjects of free choice.

The trouble between religious factions has been in their failure to see that the relation which predestination sustains to the right and power of personal free choice, is an historical one. The unalterable purpose of God is, and has been, so far as we know the history of his dealings with men, that man should ultimately possess the right in himself to choose that which is good for him. What he has directly and arbitrarily predestinated as a means to this end must of necessity in the development of this ultimate purpose, give place to the thing purposed. Thus it is that while predestination and personal accountability, while thought of as doctrinal propositions applied contemporaneously, are in deadly conflict with each other and antagonizing the divine claims of the Bible over human reason, they are, when viewed in the light of an historical necessity, in perfect harmony. The end clearly justifies the means in this case, and not only satisfies the enlightened mind that the Bible

is the book of God, but inspires the heart also to praise him for his wonderful wisdom and goodness manifest to the children of men.

The necessity for having predestinated some men to eternal life must appear at a moment's thought. If ever the Gospel was to become the power of God unto salvation to every one that believeth, the way must be prepared for it. Some men must be arbitrarily chosen, and, prepared in kind, for its introduction. The kingdom of God must be harmonious in the means of its introduction. Aliens cannot be used in establishing its principles, which are foreign to earth's population. The predestinating act by which men were chosen must be practical as well as arbitrary. The act of predestinating and choosing them, therefore, must involve the arbitrary infusion into them of the very nature of the government of heaven. Here is a miracle, and this is the law of Biogenesis. This law blocks the way of progress at the border line of every distinct stage of development. But each separate stage in the earthly development of the kingdom of heaven is an enlarged promise of the fulfillment, until at last (Mark 1:14,15) Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel.

The meaning of the law and the prophets which were till John, and every means for the establishment of the kingdom of God in its Gospel form on earth, are now explained in the light of the Gospel which in the beginning of the fullness of time says: "Except ye repent, ye shall all likewise perish."

Predestination is fatalism by whoever or whatever a thing is unalterably predestinated. Whatever is predestinated has its fate fixed in the act of predestinating or predetermining it. Herein is the distinction between the ultimate purpose of God and the thing predetermined. A purpose may be predetermined upon, but it is not the thing predestinated. The thing purposed is the meaning of the thing predestinated, and explains the reason for the predestinating act. The rationale of predestination is that some things are not arbitrarily determined. While they are related to the thing fated more or less remotely, as effect is related to cause, they do not sustain the same relation to a first cause as that which was unalterably fixed by the original act of predestination. This is the meaning of related influences in the progress of development. Thus we trace the history of what we are and what we enjoy, mutually affecting each other in earth's civilization, back to a time of absolute miracle, when the first thing affecting

our present destiny was necessarily predetermined in the most arbitrary manner. The gradual removal from absolute miracle in the predetermination of things to the natural in the determination of the human will is but the gradual transfer of the right to choose, which is proportioned more and more to the individual as he ascends the scale of human development. We are given the right to choose and determine as we become capable of choosing and determining.

The development and consequent introduction of free choice as a factor in determining what the individual shall do and what shall happen to him does not in the least change the nature of the government whose trend has been constantly in that direction since its arbitrary and miraculous beginning. While the limitations of government multiply and the government of heaven becomes less arbitrary as to what man shall do and be, it does not become less arbitrary as to the results of wrong doing. While it is a transfer of responsibility it is not a change of the grounds of responsibility. History therefore is only the fulfillment of God's purpose to make man responsible when he is capable of free personal choice.

In the beginning man did not choose to exist on the earth, because he could not; but God determined it for him. But now we see much that

contributes to health and long life fully committed to man's use and keeping. He also has the means and power of self-destruction subject to his will, and is free to us them, as many do. The same is true of man's spiritual being. He was made a living soul without his consent, but the means and power to improve or damage his spiritual condition are now subject to his own volition. The means and manner of putting the laws of health and of spiritual well-being under man's volitional control describe almost the limits of predestination as recorded in God's dealings with men. There is a period in which a child must be governed arbitrarily, because it is unable to choose, and is therefore not responsible. So it was with an infant world. There comes a time in the child's development when it naturally assumes the function of choice in some things, and the arbitrary in its government gives way to that extent. So it has been in the development of our world, which is the child of our Father's care.

This divine thought of humanity has advanced in the progress of the world's government to where the Gospel invites the individual to become the child of him who is the Father of all that is good. The exact time when the child actually becomes responsible is not perhaps well marked and defined, but it is more and more rec-

ognized till at last it is fully and authoritatively acknowledged. So it was till the first Pentecost after the Lord's resurrection. Since then, "The Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." Till then the transfer of responsibility for the loss of the soul was not authoritatively announced, though it may have actually passed to the individual in many cases. Till then the arbitrary involved the election of the individual to salvation, while since then every one is exhorted to make his peace, calling and election sure.

Predestination involving the election of some to salvation even before the foundation of the world has become an historical fact, and its place is found in the history of those things which were. It has no place in doctrinal truth. It in no sense describes the essential character of him who is the way, the truth, and the life. He is all inclusive, and only he who wills not to trust, know and love him is excluded from participation in his beneficent character. Predestination involving the unconditional election of some to eternal life was never intended to be understood as a doctrinal principle unalterably associated with the nature of the Trinity. It is ever mentioned in terms of merest incident which

associates it with historical expedients in the development of God's wonderful plan of the ages. Thus, in Eph. 3:1-12, Paul explains his own conversion, call and qualification in relation to God's plan of saving the Gentile world. Paul's conversion, though declared by him to have been out of due season, was wholly miraculous as well as supernatural, and in speaking of those unconditionally predestinated to eternal life he includes himself and gives the reason for it: "That I should preach among the Gentiles the unsearchable riches of Christ," and, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." This, he says, was according to the eternal purpose which he purposed in Christ. While unconditional election is inconsistent with free choice in the same person, it is according to the purpose of free choice in the further development of God's plan of the ages. Hence, he says: "Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

Through the manifold wisdom of God, involving every necessary expedient, including the qualification arbitrarily imposed upon some in their unconditional election to eternal life, the light breaks through the church and is vocalized in a world-wide song of freedom.

CHAPTER III.

THE BRIDE OF THE CHRIST.

“And I looked, and, lo, a Lamb stood on Mount Zion, and with him a hundred forty and four thousand, having his Father’s name written in their foreheads.” Rev. 14:1.

This scene of earth which was pictured to John in his vision is full of interest as well as meaning, because it is associated with Mount Zion in Jerusalem and marks the beginning of the present dispensation of the Holy Spirit, when the Spirit and the bride began with united voice to say, come, to whosoever will, to take the water of life freely.

In pointing out who they were as well as their number, we identify them in their connection with God’s plan in the redemption of our race and their appearance then and there. They will no longer stand apart from the great throng of the redeemed as an anomaly of divine love and favoritism, but will appear as a necessary part of one harmonious movement, and as one of the most interesting incidents in the trend of the ages.

That they were the elect bride of Christ, and that this scene represents their marriage to the

Lamb through the eternal Spirit on the day of Pentecost after our Lord's resurrection, there is no room to doubt. That they were the complete number of those chosen before the foundation of the world, and called along the ages, being conformed to the image of Christ that he might be a first-born among the many brethren, and that they constituted the church of first-borns, whose names were written in heaven, which Paul also associates with Jerusalem, is as certain as that the Scriptures are best seen in their own light.

With the establishment of their identity with the elect bride the conclusion that they were visibly represented as a completed number on the day of Pentecost by the hundred and twenty, with whom and upon whom rested the visible signs of a perfect union with Christ, is indisputable. While the evidence may not appear in the form of positive proof, it is nevertheless conclusive.

They were all Jews. Rev. 7:4. So were those chosen before the foundation of the world. Eph. 1:12-13; Rom. 8:29; 11:2. They were guileless. Rev. 14. So were the true Israelites who became disciples of Christ. John 1:47. They were first fruits. Rev. 14:14. So were the elect. Eph. 1:12; Jas. 1:18. First fruits here is in the nature of the case the same as first-borns, which the elect are called and by which they are

designated as a church. Heb. 12:23. And here it is associated with Mount Zion as are the hundred and forty and four thousand. They followed the Lamb whithersoever he went. Rev. 14:4. This is just what the first Jewish disciples did. They were not defiled with women. Rev. 14:4. Neither was the elder son who represented the elect Jew in the parable of the prodigal. Luke 15:31. They wore no robes, neither did the elder son, for they needed none to cover their shame, as did the prodigal and the innumerable company who came out of great tribulations. We have seen that they were all Jews, and if constituting the church, which was the Bride, that church would be Jewish as to nationality.

When described as a city the Bride is wholly Jewish. Moreover Christ called his Jewish followers a city. Matt. 5:14. He also said they were the light of the world. Matt. 5:14. The nations are to walk in the light of this city which is called the Bride, the Lamb's wife. Rev. 21:24. Here appears the object and purpose of election. The world was in darkness and needed light. The church of first-borns was an inspired church, and thus they were like a city set on a hill and illuminated with a heavenly light. In the light of that city on a hill the nations of them that are saved are walking to-day, and will continue to

walk in it till a company which no man can number will stand, not with the Lamb on Mount Zion, as did the hundred and forty and four thousand on the day of Pentecost, but before the throne and before the Lamb, in the end of the ages. And they will have washed their robes and made them white in the blood of the Lamb. The old dispensation closed with the gathering together of the residue of the hundred and forty and four thousand Jews who had the Father's name written upon them. These were the remnant which had survived according to the election of grace. This dispensation will close with an innumerable company out of all nations and kindreds and people and tongues.

Paul was one of the elect, but, as he says, born out of due time. He was one of the first-borns, but born into the visible family of the elect after Pentecost. Thus John saw him (Rev. 14:6), as the elect apostolic messenger (angel) to the Gentiles, having the everlasting Gospel to preach to every nation and kindred and tongue and people. There was a Gospel which proclaimed the kingdom at hand. It was limited to the scattered sheep (elect) of the house of Israel, and to the time of Christ's earthly ministry. But this is the Gospel of the great commission to all nations and to all time till the consummation of the ages.

The first was necessary to the latter as the election of the church of first-borns before the foundation of the world was necessary to the election of believing Gentiles in sanctification of Spirit and belief of truth. Thus the hundred and forty and four thousand stood with him that the blood-washed millions might stand before him when the great day of his wrath is come. Paul says that one was the foundation and the other is builded thereon. And in this explanation he finds himself a prisoner of Jesus Christ for the Gentiles. He says the grace of an elect apostleship was given to him that he might preach among the Gentiles the unsearchable riches of Christ. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. And here nearly the whole of his letter to the Ephesians might be read into this chapter.

What manifold wisdom is manifest in the dispensational methods of that spiritual movement which marks the trend of the ages towards the final revelation of God's ultimate purpose. How vain must be the attempt of any one to take a group of passages from the Bible which relate to God's dealings with men in one age of the world and thus convey an idea of what he must do and how he must do it at all times.

And yet this is what many call theology. As in the development of the human body the silent forces of nature employ different methods at different stages, so God has done with the race from its infancy, and thus he will do till it is perfected in righteousness.

The love of God is the one great anomaly and is as uniform in the wars of Israel as in the peace and quiet of the home in Bethany. The hundred and forty and four thousand do not stand apart in the revelation of his dealings with men, but illustrate only the harmony of contrast in the same but multiform plan.

Those chosen in Christ before the foundation of the world are not of divine favoriteism, but of the divine favor manifested through them to all men until the time of his perfected kingdom.

Through their appointment and the revelation to them of the mystery which was hid in God the redeemed shall all at last be brought into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

CHAPTER IV.

HIS FOREKNOWLEDGE.

The heart question of partially enlightened men as to the perfect foreknowledge of God as the ground of predestination is answered in the explanation of God's manifold wisdom. The perfection of mind is not manifest in taking cognizance of all intermediate incidents, but in its ability to grasp the end with certainty from the beginning. The mind of God is not expressed perfectly in what the world is or has been, but in what it is to be, "Known unto the Lord are all his works from the beginning," and "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." That Christ, the Son, might be a first-born among many brethren is the reason given. That which essentially forms the thing given as the reason, describes the limits of foreknowledge and predestination as accurately as the things foreknown and predestinated determined the thing purposed and effected by it. What he predestinated was equal to any emergency, and it was not essential to his manifold wisdom that he should take cognizance of everything which

might oppose itself in its impotency to hinder. Thus he gave the prophets to see the end and things afar off. What we have to be thankful for in reading the Bible is that in the course of events God's manifold wisdom in dealing with incidents has been as perfect as his foreknowledge of the things which he predetermined. Thus he perpetuates his active sovereignty. Had he at any time chosen to take cognizance of all future events so as to decree them, we would now be deprived of the active sovereignty of God, who in manifold wisdom continues to rule over us.

The manifold wisdom of God makes the ends of beneficent government as certain as the predetermination of all intermediate events; and it admits of another explanation of sin and its results in human experience without imputing them to his decrees. It preserves him, in theory, as an active sovereign forever, while it makes the devil responsible for sin as the Bible teaches. It is not necessary to say that God could not have predestinated everything. It is only necessary to say that he did not. This we can say without denying his power to take cognizance of everything beforehand so as to decree it. But if we say that he did predestinate and decree everything, we deny to him ever afterwards the right and power of his manifold

wisdom. If, as those who contend for universal predestination, we strive to determine what God had done from our conception of what he is or must be, we will always be unhappy in our contemplation of him and his works.

But if we will permit a conception of him from what he has done and is doing, we will be happy in every thought of him, as the Father of our spirits. For "He so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Christ as a propitiation, through faith in his blood, was set forth in the faith of Abraham beforehand, to declare his righteousness at this time, that he might be just and the justifier of him that believeth in Jesus.

The manifold wisdom of God included all his decrees, but it did not bind him to the inviolable rule of predestinating everything. Otherwise his wisdom could not be manifold. Even the power to foreknow does not involve the necessity of foreknowing all things. Power and right, whether resident or conferred, involves an occasion of choosing, and even men choose not to know. They even decree that they will not take cognizance of things beforehand, and thus refuse to be responsible for them. In speaking of the abominations of Israel and Judah, afterwards, God said: "It had not come

into my mind that they should do such things." Nevertheless he did know that out of Judah there should come a governor that should rule his people. He had a purpose in national Israel and decreed some things concerning it; and for the rest he dealt with them in manifold wisdom, sometimes afflicting them and scattering them abroad, and sometimes repenting of what he had thought to do unto them, but always equal to what their case demanded.

The true idea of God's providential dealings with Israel is expressed in Ps. 47:4: "He shall choose our inheritance for us." It was to be continuous, involving the future as well as the past. The choosing was to be as continuous as the blessings of their inheritance. Thus he has dealt with individuals as a benevolent Father, as well as Maker, and thus he has dealt with nations and the world. Thus he is dealing with us to-day under the reign of Christ whenever we allow that he may. The unconditional election to salvation of the prophets pointed to the coming of him who said: "Ye shall know the truth, and the truth shall make you free." He became the end of the law for righteousness to those who believe, as a knowledge of him frees us from mental blindness and consequent slavery.

Hence, he says, "If the Son make you free ye shall be free indeed." When he had finished his

work and brought his followers to know him and the power of his resurrection, he asserted that all authority was given unto him in heaven and in earth, and commanded them to make disciples of all nations, promising to be with them at all times to the end of the ages. Referring again to the predestined and miraculous conversion of Paul in the most arbitrary manner, showing that he was a previously chosen vessel, though born out of due season, we note that his commission to the Gentiles was to open their eyes, and to turn them from darkness (mental blindness) to light (mental freedom) and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith.

No longer does the election and salvation of the soul depend upon a divine decree, but upon how we choose to use the opportunity when turned from darkness unto light by the Gospel which has now become the power of God unto salvation to the believer. The soul depends no longer on what God foreknew, but upon what it has learned and knows of Christ by the Gospel. This is the last, and now the only hope. "How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed into us by them that heard him? God also bearing them witness

both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will."

Christ was a first-born among many brethren who were predestinated to be conformed to his image. These were all foreknown, predestinated, called, justified, sanctified, and glorified before Paul wrote his letter to the Romans. Speaking of those whom the Father had given him, Christ said, "As I am in the world, so are they in the world." And, "The glory which thou hast given me, I have given them." They were in the world that the world might know that the Father had sent the Son, and they had been conformed to the image of the Son. They had been glorified (illuminated), inspired for their relation to and position in the world, just as Jesus has been prepared for his according to the foreknowledge and determinate council of God. Christ had given them the Father's word and not his own. He had kept them in his Father's name as the Father's sovereign miraculous gift in predetermining who and what they should be. The experience of the Saviour must have been peculiarly thrilling as the time grew near in the development of God's plan of the ages when the line hidden from ages past should be crossed and the announcement made that men are now responsible for the salvation or loss of their own

souls, in their own sovereign right of choice. He had manifested the Father's name to the men whom the Father had given. He had given them the very words which the Father had given to him and they had received them. He saw them as vessels of honor prepared unto glory and holding the mystery of life for ages yet unborn. No wonder that he now prayed, "Keep through thine own name those whom thou hast given me." "I pray not for the world, but for them which thou has given me, for they are thine."

"The mystery which in other ages was not made known to the sons of men is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakes of his promise in Christ by the Gospel." Through these men whom he was about to leave in the world the knowledge of God and the throne of his power was to be stretched out to the farthest limits of nations yet unborn. They were to preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery which from the beginning of the world was hid in God who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places might be known

by the church the manifold wisdom of God. What a church of first-born ones was that which should rise just beyond the world's great tragedy clothed with the power of a Pentecostal blessing, and with the authority, conferred in ocular manifestations of heavenly wisdom, to proclaim in the haunts of ignorance and vice, and also in the centers of learning, that the times of this ignorance God winked at, but now commandeth all men everywhere to repent. And yet what awful trials lay in the path of these men partially unseen as they were moving toward the pivotal point where Jesus cried, "Now is the crisis of this world." The struggle was on, and the world of mind was feeling after God who had fixed the times before appointed. Human will and volition were reaching out the hand with feelings of uncertainty through the mysterious consciousness of material form upon which life had impinged. But the Father kept the men, whom he had chosen, in his own name, until the darkest hour was past. Then Christ reappeared in resurrection life clothed with all authority in heaven and earth. Humanity is glorified in me. "And ye shall receive power after that the Holy Ghost is come upon you. And ye shall be witnesses unto me in Jerusalem and in Judea and Samaria and unto the uttermost parts of the earth." And when the day of

Pentecost was fully come they were all of one accord in one place ready for the Son to be glorified in them. What a oneness of heaven and earth that day when the line was crossed. "I in them, and thou in me, that they may be perfect in one." "Suddenly there came a sound as of a mighty rushing wind and filled all the house where they were." "Christ is exalted to be a prince and a Saviour." "He has granted repentance and remission of sins." "Whosoever calleth on the name of the Lord shall be saved." "The promise is unto you and to your children, and to them that are afar off, even to as many as the Lord our God shall call."

What a baptismal benediction of the Holy Ghost in behalf of those who would believe on him through their word! It was the marriage supper of the Lamb. The church of first-borns for whom the whole family in heaven and earth were to be named had made herself ready, and heaven's sovereign power unites with the right of free choice in an age of wedlock. The earth has been in expectancy and heaven has been silent for the space of half an hour. But the age of free grace is about to begin.

The Gospel is now to be preached to every nation, kindred, tribe and people, and in the ceremonies of this day the inspired church is to become the pillar and ground of the truth. The

city on a hill has been illuminated and the nations are to walk in the light of it. Well did the scene compare in John's vision with the things which are yet to be. For there stood on Mount Zion a hundred and forty and four thousand whom the Father had sealed, and they sang the song which none could learn but the hundred and forty and four thousand. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God. Christ had loved the church of first-borns whose names were written in heaven and had given himself for it, to be its head, as the husband is the head of the wife; and now he presents it to himself a glorious church, not having spot or wrinkle, or any such thing; holy and without blemish. Its members had been "chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love." Now they are joined to him in one body through the eternal Spirit. Earth's expectancy gives place to the realization of a new era as heaven's silence is broken by the new song of redemption. Jerusalem, the exalted, becomes the mother of

us all; and, as God speaks with tongues of fire, the darkness of ages past rolls away and the mystery is explained as Peter stands up to preach.

CHAPTER V.

THE MARRIAGE PARTY AND THE GUESTS.

“For many are called, but few are chosen.” Matt. 22:14.

The development of the kingdom of heaven is made manifest in the arbitrary acts of the king preparing for the marriage of his Son. That which was essential to his purpose was fixed in his general plan arbitrarily and beyond all contingencies. While many were called, or invited, those who were to be an essential part of the real transaction were chosen, selected, and picked out in such a manner as to involve no uncertainty.

Others might be guests also, and hence a larger number than the elect, including every Jew, was invited to the marriage supper of the Lamb. It will be observed that invited guests were required to wear a wedding garment, which distinguished them from those present who were an essential part of the marriage party. The word here translated garment is “enduma,” and means anything put on; that is, anything put on answering the purpose of such designation. It may be identical with the robe put upon the

prodigal, because a long robe (stole) would answer the purpose of designation at the marriage supper as well as to cover him at the judgment.

Here is an invitation to the Jewish nation to prepare for and attend the marriage of the spiritual children of Abraham to the offspring of David. It was in the fullness of the dispensation of time, or when the time had fully come and the bride had made herself ready.

That this general invitation to the Jews was a genuine offer of salvation there is no doubt, for Christ, lamenting over Jerusalem, said, "How oft would I have gathered you as a hen gathers her brood, but ye would not." That some or even many of them who were not chosen did accept the invitation as on the day of Pentecost there can scarcely be any doubt, and there were some in company with and even claiming to be a part of the church at Jerusalem who were neither chosen nor saved, as in the case of Ananias and Sapphira.

The wedding garment, of course, is only a figure, but it serves to show the difference between those who were the chosen members of the elect bride and those who were only Jewish guests at the wedding. It is hardly to be questioned that the hundred and twenty who were waiting for the promise of the Father were the visible residue of the hundred and forty and four

thousand who were doubtless present on that day, for it was the hundred and twenty who were married to Christ in heavenly splendor and a baptism of the Holy Ghost.

But there were added to them the same day about three thousand souls. The mere visible presence of one on such an occasion would not constitute a guest in any spiritual sense, hence we are bound to conclude that to be a guest conferred spiritual benefits which saved the person from being spiritually cast out.

The chosen were known, foreknown, as such, and the guests were recognized by the wedding garment. One, therefore, neither foreknown and chosen as a member of the inspired bride nor wearing the garment of a guest, was easily detected.

The Jews understood perfectly that the eternally elect were all Jews, but their mistake was that they supposed all Jews were eternally elected to salvation and that when Messiah came the Jewish nation would be his bride. He was teaching differently, as John had also taught, and showing that while all Jews could be admitted as guests and saved, they need not expect to be saved because they were Jews. The marriage shall be within the Jewish nation, but with Israelites in whom there is no guile.

No one can say that any church, as a church,

was ever baptized with the Holy Ghost except the hundred and twenty on the day of Pentecost. These were inspired as a body, and while others were filled with the Holy Spirit afterwards, these were recognized as the Church of Christ, who had journeyed with him and been witnesses of his resurrection. They were the residue of the chosen few; the Bride, now married to him through the eternal Spirit. From this day on "there was no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

There is a lesson here to be learned. The Jews thought that, because all the chosen were Jews, all the Jews were chosen. Some in like manner think because all the chosen were Christians, all Christians were chosen. He who bases his hope of salvation on the idea that he is chosen to salvation will be like the Jew at the wedding feast, without the wedding garment. Men are not now cast into outer darkness because they are not chosen, nor were they then, but because they will not be genuine guests.

Some will not come at all, while some think no preparation is necessary in order to come properly and be saved. The Jew is only human, and the mistake of the Jew is the mistake of humanity. This text is the answer to those who presume upon the sovereign power of God to

save whom he will. It is true that some, a few, are chosen; but to those who despair of being of the few, and feel that they have no claim upon the divine sovereignty, the text also says, "Many are called."

The trend of the ages has ever been from the few towards the many. In education and knowledge and psychic power it has been so, and will continue so until the very gates of the kingdom of God, which at first by arbitrary miracle stood ajar to the few, will in fact stand wide open to all by day and night forever.

Even now the many are called, and when the veil which hung over the minds of the Jews, and has been made to darken counsel by modern theologians as well, shall be taken away, it will be found that the feast still continues and that all things are ready for all men.

CHAPTER VI.

SOME GIVEN; OTHERS ACCEPTED.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” John 6:37.

This is not merely the divine and human sides of the salvation of the same persons, as has been foolishly asserted. He came not, but to the lost, scattered sheep of the house of Israel. Until his earthly mission in the flesh was complete he went to none other. In them and through them he was preparing the way for the world to come to him. The number given to him by the Father was as definite as the purpose for which they were given. At the time he came they formed the residue of those among the Jews which along the ages were the real Israel of God. They were those whom he foreknew as his people according to the election of grace, of whom Paul said a remnant remained when he wrote to the Romans. He was preparing to finish the work and cut it short in righteousness; and, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

The first-fruits unto God and unto the Lamb were exactly an hundred and forty and four thousand, and they were all Jews. Of this residue who were coming to him as sheep that know the voice of the shepherd, he said, "They are not of the world, as I am not of the world." "Thine they were and thou gavest them me." "And all mine are thine and thine are mine and I am glorified in them." These were given to Christ that he might be glorified in them, and thus glorify the Father on the earth and finish the work which the Father had given him to do. This he did by giving them the words the Father had given him, and then he prays for the glory he had with the Father before the world was.

In John 6:39, he says it is the Father's will that of all which he had given him he should lose nothing. This shows that some were not given to him, for some were lost. But in the next verse he also says that it is the Father's will that every one that seeth the Son and believeth on him may have everlasting life. In the order in which the truth has been revealed and handed down to us we have expressed the Father's will, first, concerning those given to Christ and come to Christ as the inevitable result, and then concerning those who would come to Christ, believing in order to be received by him. The first are his because they were given

to him, and they shall come to him, for he shall have his own. The rest were not his, for they had not been given to him, but since it is the Father's will that all who come believing shall have everlasting life, he will cast out none who come. The thirty-ninth verse is a message to the remnant according to the election of grace, while the fortieth verse is a message to the world of mankind. One is the gospel of the the kingdom of heaven preached to the scattered sheep of the house of Israel. The other is the gospel of everlasting life, preached to "who-soever" will believe on Christ.

One was preached under the first commission by the seventy, but in no Gentile city, nor in the way which led to the Samaritans. The other is since Pentecost, being preached under the last great commission to all the world. Here is that other angel (minister) afterwards which John saw flying in mid-heaven (center of population, and it was Paul born out of due time, the representative of a world-wide evangelism) having the everlasting gospel to preach to every nation, and kindred, and tongue and people. Under the first commission the sheep heard his voice and followed him. The lost, or scattered sheep which were not of the fold, or in the fold, he said, must be brought in that there be one fold and one shepherd. It was under this first com-

mission that he finished the work which he cut short in righteousness.

There were only an hundred and forty and four thousand, including Paul, who was born out of due time, who in the beginning of the dispensation of faith and free grace, that stood robeless and pure with him on Mount Zion.

Now let us stand before the throne and before the Lamb, at the judgment day, and see the results of the message to whomsoever will. Out of every nation and kindred and tribe, and people and tongue, there is a great company which no man can number. They have come out of great tribulation. They have washed their robes and made them white in the blood of the Lamb. The prodigal has come home a numberless multitude, and is in no wise cast out, but is robed in spotless white. The best robe (stole), a long robe which covers him to his feet. "Blessed is he whose sins are covered." He was not created in Christ Jesus unto good works as was the elder son who was ever with the Father, but he is saved by grace through faith. He has come to himself in a faraway place and returned from feeding swine. He has multiplied in kind under the good news of whomsoever will may come until from every nation under the sun earth's prodigal sons have come to where they are in no wise cast out. They shall hunger no more,

neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.

Those who reject the larger hope for those who were not specifically given to Christ by the Father, and limit the great salvation to the eternally elect, are of the same temper of the elder son when he found that the returning prodigal had not been cast out. Nevertheless, the fattened calf has been killed. Moreover, it is the sound of music and dancing which excites their envious incredulity. But the music will continue until earth's unbelief will give way to the universal song of a world redeemed.

CHAPTER VII.

THE INSPIRED CHURCH ON THE ROCK.

“Upon this rock I will build my church, and the gates of hell shall not prevail against it.”

Mere ecclesiastical interpretations of Christ's words must be as vain as they are selfish, and as senseless as he who seeks to build a party in the kingdom of heaven. Christ was building a church for himself which was to be his Bride. When presented to himself she was to be without spot or wrinkle. She was to be the pillar and ground of the truth. When it was completed, nothing more nor less than the church of first-born ones whose names were written in heaven. It was composed of those whom God foreknew, called, justified, and glorified (illuminated), and thus conformed to the image of his Son, that he, his Son, might be a first-born among many brethren. “Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” The church of Christ, the Bride, the pillar and ground of the truth, to all future ages, must have a bed-rock foundation.

The visible expression of the truth must rest here through the ages. This was to be the one and only pattern for all future churches. It must stand in the annals of history not only as the birthplace of Christendom and the mother of us all, but also securely in the right of inspired and authoritative example. She must be a woman in the moon, clothed with the sun and a crown with stars upon her head. Not only an object lesson, but to the world and to the ages of ecclesiastical thought a source of light to the end of time.

Resident in her and transmissible must be the light of the glory of God as it shines in the face of Jesus Christ. As the sun brings a succession of days, with nights between, so she must be the one indestructible light which, after seasons of corruption and darkness, shall light the hill tops of coming ages in the revolutions of kindreds and peoples. Back to her who was the Lamb's wife must the nations go for an example and pattern when they rise, again and again from the oppression of ecclesiastical hate. If the time should come when the instruments of persecution, the very gates of hell, should prevail against those who love and serve Christ alone, to destroy them and their history, there must be one incorruptible and indestructible light in the horizon of the east to meet the gaze of inquiring

men when the earth rolls back in the revolutions of time.

Upon the solid and peculiar rock of inspiration and revelation Christ built his church of first-borns. Along the ages the stones were being numbered as the numbers of an internal and spiritual Israel multiplied. The preaching of John had served its purpose in making ready a people prepared for the Lord. The remnant according to the election of grace was gathering about the Christ, and the revelation of his character and Sonship was being made by the Father to the men whom the Father had given to the Son. How closely must the Saviour have watched for the manifestation of that material character upon which his church rests securely in those whom he taught from day to day. And when through Peter the heaven-born conception found full expression, we learn of what kind of rock it was, and that Peter was a stone of that kind. "Flesh and blood hath not revealed it unto thee; but my Father which is in heaven."

The word translated church always contemplates a local assembly. Here it is used with reference to a day when those to whom the revelation had been and should be made should be builded together into a local habitation of God through the Spirit. And when the day of Pentecost was fully come they were all with one

accord in one place waiting for the promise of the Father. They were to receive power and be made witnesses unto Christ to the uttermost parts of the earth. Suddenly there came a sound, as of a mighty rushing wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost. From this day they continued steadfastly in the apostles' doctrine and breaking bread, and the Lord added the saved to the church.

There was nothing wanting on the day of Pentecost to make it the beginning of a new era. There in Jerusalem, on Mount Zion, Abraham and David had built altars to their God. Now an hundred and forty and four thousand of the seed of Abraham stood with the Lamb on Mount Zion, a complete body, and were married to the offspring of David. The revelation of his exalted character was made complete, and was inwrought in the living character of his Jewish disciples by a baptism of the Holy Ghost which marked them as the true Israel of God and designated them as the local and inspired church of first-born ones.

This was the church of Christ in that peculiar sense in which he said, upon this rock I will build my church. It was ever associated with Jerusalem, and with no other earthly place, as an assembly. As is sometimes said, though im-

properly, of some men, that church can never die. Its example lives in its own inspired history, and the Spirit which gave it life and power will disclose its genius to nations yet unborn. As the elect Bride of Christ she still witnesses for him and will to the uttermost parts of the earth. Along the track of ecclesiastical history thousands of churches have come near enough to the example given to echo the voice of the Spirit and the Bride, but wherever and whenever humanity believes and obeys it is because the eternal Spirit and the imperishable Bride of Christ, which were built upon direct inspiration and revelation, are still saying, come.

Isaiah tells us of a time when there should be "a voice crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Then he says: "O Zion that bringest good tidings, get thee up into the mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength." "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." "He will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

In the fulfillment of this, Christ said to two of his disciples on the day of his resurrection: "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Every description of the Bride of Christ excludes the possibility of any but Jews, whether described as a city or as a specifically chosen number. "Wherefore it is contained in the Scriptures, Behold I lay in Zion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded."

If the word translated church here does not mean a local assembly there is no escape from the Catholic interpretation. If it does mean a local assembly, let some one say which one of the many local assemblies it is, or was, or is to be. It was to be a church right here in this world, or the language in its connection had no significance to those then about to enter upon a new dispensation. It was to be composed of those who had the rock character like Peter. Character which was not human, but created by a direct revelation from the Father of the character of the Christ. It was this inspired church at Jerusalem who gave to Paul the hand of fellowship and recognized him as an inspired apostle of Christ. It was this church which settled questions for the church at Antioch. It was this church which gave to us the inspired New Tes-

tament. It is the light of this church which shines to-day and will shine till the stars shall shine no more.

CHAPTER VIII.

THE RISING TEMPLE.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Eph. 2:20.

As a building rises in magnificent proportions and its architectural beauty is outlined in vision, we contemplate the purpose, design, and plan of the architect. We see in the foundation, material and work the evidences of ultimate purpose, and in that which rests upon it we behold the beauty of manifold wisdom. One is builded upon the other until it groweth into a beautiful temple. One part explains the other until the contrast blends in the most splendid harmony.

We are getting ready for the finishing touches of the Spirit through whom we are elected in sanctification of spirit and belief of truth, are being builded together, fitly framed and growing into a holy temple in the Lord. We are with slight change of figure already sitting together in heavenly places in Christ Jesus, that in coming ages he may show his kindness to us and the exceeding riches of his grace. The foundation was laid far back in the ages, when his work-

manship was created in Christ Jesus unto good works, and now when we are saved by grace through faith the visional harmony and beauty hid in ages past, but now made known by his holy apostles and prophets, is vocalized in harmonious strains of redeeming love as the orchestra breaks forth in a temple built for the habitation of God. Aliens from the commonwealth of Israel are no more strangers to covenants of promise, having no hope and without God in the world, but are fellow-citizens with the saints and of the household of God. The dispensation of the fullness of times is come and he is gathering together in one all things in Christ.

The very stones of the temple are living; and structural harmony becomes a sweet conscious communion, until it bursts forth in song in the heavenly places. Apostles are heard, saying, "Blessed be God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessing in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." They saw more plainly than prophets had ever seen; for the mustard seed sown in the darkness of unenlightened human minds was beginning to blossom towards the great harvest. The birds

were beginning to shelter in its branches. Stones, dead in trespasses and sins, were being quickened, and from the quarries of Gentile obscurity they were being laid one upon another. The Gospel is now the power of God unto salvation, and the nations are trusting in Christ after hearing the word of truth, which is the Gospel of their salvation. The earnest of the inheritance until the redemption of the purchased possession has been given and those who believe are being sealed with the Holy Spirit of promise.

How beautiful the prayer which followed this apostolic song of thanksgiving and praise. Paul saw the building rising according to the eternal purpose which was purposed in Christ Jesus and bows his knees to the Father, that he would grant them according to the riches of his glory to be strengthened with might by his Spirit in the inner man, that Christ might dwell in them by faith, and that, being rooted and grounded in love, they might be able to comprehend with all the saints what is the breadth and length and depth and height. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

God is being worshipped in spirit and in truth. The temple not made with hands is rising. The service is continuous in the progress

of the work, and each living stone, as the temple rises, confirms the prophecy of its completion in the heavens. What a scene is that foretold and now foreseen! The holy city has come down from God out of heaven prepared as a bride adorned for her husband. She will rise again through the tribulations of those who have washed their robes and made them white in the blood of the Lamb. The coronation day will come and the final dedication of the completed temple. The tabernacle of God shall be with men and he will dwell with them. All tears shall be wiped away, for there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. They have been passing as the temple of freedom rose and now they are passed. And he that sat upon the throne says: "I have made all things new." "It is done." "He that overcame inherits all things." The fearful and unbelieving and abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars now have their portion in the lake which burneth with fire and brimstone.

Carried away into a high mountain, we have another view of the city as God, first incarnate and then re-incarnate, becomes at last the temple thereof. The circle has been squared with

length and breadth of twelve thousand furlongs, and in it is described a perfect circle. Jasper has developed into an amethyst and pure gold into transparent glass. The moon has disappeared in the brightness of the sun, and the sun has been eclipsed by the Lord God Almighty, who is the temple and the light thereof. The nations who walked in the light of it are saved. The kings of the earth have brought their glory and honor into it. The gates shall no more be shut, and there shall be no night.

Life impinged upon matter and the struggle was on. The flesh lusteth against the Spirit and the Spirit against the flesh. Christ came to the rescue, restored to life the right of free choice and reinforced it by the Holy Spirit in a baptism of power, first upon the church of the first-born. This inspired church of the living God became the pillar and ground of the truth, and truth as it is in Jesus has done its work. From the first fruits unto God and to the Lamb has come the final harvest. And now, a great multitude which no one could number of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb clothed in white robes and palms in their hands, and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and to the Lamb;" while the elect messengers fell upon their faces and worshipped

God, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

CHAPTER IX.

A CHURCH.

A church is an incident in the history of a great movement. It is an incidental visible expression of that which is vital in the movement. When all that is vital in a movement in any community is purely Christian, the movement will express itself in the formation of a church. It is as impossible to substitute something else for a church as it would be to set fire to a bank of powder and substitute something else for an explosion. Explosions may differ somewhat in the atmospheric vibration which they produce, but this only proves that one explosion is not a mere mechanical imitation of another.

The action involves a principle which is the same in every case, and while each explosion is a separate and distinct incident, every one is attributable to the same cause. Remote causes producing slight variations have nothing whatever to do with the nature of an explosion. Neither have remote causes which produce slight variations anything to do with the nature of a church.

The human form is an incident. It is incidentally a visible expression of that which is vital within. It is, therefore, the visible man. But a hand or a foot may be wanting, from accident, without destroying the visible form of the man. A mere alteration is not the destruction of the species. If there were families with only one foot or one hand they would only constitute distinct varieties of the same species. The species would still be recognizable in the human form.

A church is an assembly of people incidentally expressing that which is vital in the relation of one member to another. There is danger of mistaking that which is merely functional for that which is vital, as an inexperienced physician may do in treating the body. The inspired page is given to guide us in the development and in the functions of a church, but a church is the body of Christ. Hence he says: "Where two or three are gathered together in my name there am I in the midst." "The letter killeth, but the spirit giveth life." And: "By one Spirit we are all baptized into one body."

A church may be destroyed without the simultaneous destruction of its form. When a man commits the rash act of invading the sacred precincts of life and commits suicide, the man is gone while the form remains. So the perfect

form of a church may remain when the real church has been destroyed by the rash invasion of material form into the more sacred precincts of our spiritual relations. The essential form of a church, therefore, is wholly different from that which is mechanical. A church is the body of Christ, and not merely a body formed after the pattern which he dictated. It is Christ's social organism. It is the manifest result of the Christ inwrought in the social relations of life, recognized on their every coming together.

It is not merely the Christ in the individual, nor in several individuals apart from each other. It is a local assembly the social relations of which manifest the Christ when the members worship him together in spirit and in truth. A church therefore exists only in an ideal sense when assembled in one place, and they are members only who are present. Others are members only in an ideal or legal sense.

The only thing human to which a church is really incidental is the coming together in one place of those who are possessed of the Spirit of the Christ. The worship is in spirit and in truth, and the real and substantial form appears in the spiritual relation of the worshippers. The human body of a believer is a temple of the Holy Ghost, but the assembling of these temples in one place becomes a city set on a hill and the

light of it cannot be hid. When the members are all separated from each other there is no body. When the temples are all removed from each other they do not constitute a city. And so when the members of a church scatter they cease to be a church until they come together again.

We speak of the school as an ideal institution, but there is really a school only when school keeps. We also speak of the day in the same way, but it is day only when the sun is up. There is a church only when believers assemble and the Son of Righteousness rises upon them.

What a church is in those things which are incidental to remote causes and have nothing to do with its nature and real being, is another subject. Different circumstances which have appeared under different dispensations have produced different varieties of the same species. Christ was in the church in the wilderness for forty years, but the dispensation was different and the circumstances were different from ours. That church which continued for forty years was of the same species, because it was an assembly and Christ was in it. But it was not a Gospel church, nor was it in variety like anything that has been seen since. As an assembly it was in migratory existence for forty years, and whenever the redemptive purpose of the Christ life appeared it was a church.

During the earthly ministry of the Christ there was another migratory church. It was composed of Jewish disciples whom God foreknew and called, justified and glorified; conforming them to the image of his Son, that he might be a first-born among many brethren. Christ among them was the life of it. He moulded and animated its social relations, imparting to its members new hopes and new aspirations, developing among them the new-born conception of a spiritual kingdom.

This was the church of Jesus Christ. He, and not Moses, was its visible, as well as spiritual, head, and in this it differed from any other church in all the ages. It was the visible social body of the visible Christ.

It was the Jesus Christ church, and the visible Bride of the manifested Saviour. It was the elect Israel of God chosen from among the Jews from before the foundation of the world to be the Bride of his Son in the fullness of the dispensation of times.

At Pentecost it consisted of an hundred and twenty, the remnant of the elect, and the visible residue of an hundred and forty and four thousand Jews who had been sealed as the servants of God, whom these hundred and twenty represented when they stood with the Lamb on Mount Zion in Jerusalem, the manifest spiritual seed of

Abraham, and were married to the offspring of David through the eternal Spirit.

From this day it became a local church; the local habitation of God through the Spirit, continuing so from day to day in opening a new era in the religious life of the world. It was an inspired church, built upon the solid rock of a direct revelation of the divine character of Jesus Christ, whose Bride it was.

Each member, as well as Peter, was a stone of this kind of rock. Christ said of its members: "They are not of the world, as I am not of the world." And also, "As I am in the world so are they in the world." They were one with the Father and the Son and constituted the family of God, through whose words given to them through the Son the world was to believe on the Christ. This church of first-borns, inspired to give the Gospel to others, was a prophecy of what a church should be through the means employed by the Gospel.

And just so is a real church of Christ now a prophecy in its very nature, of what a church will be in the golden age to come. The ultimate purpose, therefore, in the manifestations of church life and power must be a reversion to the original type, when they were all together and had all things common. They all spake with tongues and prophesied, and so it shall be again.

For, on the day of Pentecost, Peter said: "This is that which was spoken by the prophet Joel." The facts will not justify the conclusion that Pentecost was a complete fulfillment of the prophecy of Joel, and Peter should not be so understood. He quotes much more from Joel than was literally fulfilled on that day, but he said this that has happened this day, and is happening, is that; that in kind, of which Joel spoke. What was to be the complete fulfillment, as well as a literal fulfillment, was to be in the last days.

Then the Spirit is to be poured out upon all flesh, without national distinction, as it was that day upon the hundred and twenty first-borns who constituted the visible elect Bride of Christ. When the last days, or dispensation, of Christ's earthly reign shall come, when he shall have become inwrought into every relation of life, and made incarnate in the social order, every social and commercial interest of earth will be changed into the image of his character.

And then wherever people meet there will be a church, and wherever there is a church there will be ocular manifestations of his power.

They will all speak with tongues and prophesy. The future will then be read like history, and be to each one a pleasing story in that golden day.

This golden age of the ekklesia is not only the hope set before us in the Gospel, but it is also written in the heart of every child of grace. It is subjective and constitutional in the inwrought nature of every believer. The disciples of Christ were not mistaken in the idea that Christ's kingdom was to be in this world, nor were they mistaken in the thought that it was to govern in every earthly relation, though they were for a time mistaken as to the manner and time in which it should come in its complete form. They understood him poorly at first, as many do to this day.

He sent them forth to proclaim the kingdom at hand; and yet he taught them to pray for the time when it should come in its complete form, when the will of God would be done on earth as it is done by angels in heaven. When that time comes, as come it will, character will be as pure as that of angels and every assembly will be a perfected church. The bush will be a flame of fire that does not consume and every foot of earth will be holy ground.

While the progressive nature of the kingdom is yet so little understood, it is prophetic in the aspiring hope of every true believer in the world.

It is incorporated in the subjective constitution of Christ's government, which is written in

every believer's mind and heart. Some time this constitutional law will be effective. Some time it will be carried by the Spirit into all the details of life and the golden rule will materialize in a golden age. Then there will be a church in every home, where they shall daily commemorate the wedding feast of Pentecost and understand that it was the marriage supper of the Lamb.

CHAPTER X.

ELECTION IN SANCTIFICATION.

“Elect according to the foreknowledge of God the Father in sanctification of Spirit unto obedience and sprinkling of the blood of Jesus Christ.” 1 Peter 1:2.

“We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from a beginning chosen you to salvation in sanctification of spirit and belief of truth.” 1 Thess. 2:13

In the great workshop is where we learn how things are made. In one we learn how certain machines are made, and in another we learn how other work is done by their use. One piece of machinery is used in the making of another, but the method and process of making each is different. Such is the religious history of this world.

Some men have been created and raised up for certain purposes that God might show forth his power in them. Their exceptional character is incidental, and the exceptional method or process used in their creation is incidental, and is related to the use that is to be made of them in the ultimate manifestation of God's power. The power manifest in them, therefore, is only functional, and relates to the further and more per-

fect manifestation of his power when the thing first designed is accomplished.

With reference to the method or process of election which fairly and fully manifests the mind and power of God, we must look to the fullness of the dispensation of times when the offices of those who were incidentally elected to a special work are producing their results among the masses. Here election is said to be in sanctification of spirit and belief of truth. It is also said to be according to the foreknowledge of God the Father. Known unto the Lord were all his works from the beginning, but the final process is different from that which was necessary in order to bring it about.

The election of prophets and apostles and an inspired church to be the Bride of Christ was essential to a revealed religion, while a revealed religion which is divine in its nature involves its own peculiar and final process. The election of the few, therefore, must be separate from the election of the many in point of time and process. The few were elected before the foundation of the world, while the many are elected when they believe the truth and are sanctified in spirit. The few are created in Christ Jesus unto good works, while the many are saved by grace through faith, being sanctified in spirit unto obedience.

This distinction appears in nearly all of Paul's epistles, but especially in the first chapters of Ephesians and Colossians. In the first twelve verses of Ephesians there is no dodging the consequences of the unconditional and eternal election of those who first trusted in Christ. But the thirteenth verse says: "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that he believed, ye were sealed with that Holy Spirit of promise." The few, including those who first believed, were sealed in Christ from before the foundation of the world, while these to whom he is writing were not sealed in him till after they heard the word of truth, the Gospel of their salvation, and until after they had believed. No one can follow Paul intelligently through the first three chapters of Ephesians without observing evidences of this distinction everywhere. It broadens the scope and possibilities of the dispensation in which we live when we see in it the culmination of God's multiform plan, projected through the ages and distinguished in the very language of inspiration as the consummation of the ages.

This was the time long looked for when the mountain of the Lord's house should be established in the top of the mountain and all nations should flow into it; when the law of the Lord

should go forth out of Zion and the word of the Lord from Jerusalem. That day has come, and the Gospel is now the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile. Therein is the righteousness of God revealed from faith to faith. The light which first broke upon the hill-tops through a divinely chosen and inspired few is now shining unto us to give us the light of the knowledge of the glory of God as it shines in the face of Jesus Christ.

All believers are elect, but all believers have not been eternally elected, neither have all been elected unconditionally. Of the Gentile believers Paul in 2 Thess. 2:13 says: "God hath from a beginning chosen you to salvation in sanctification of spirit and belief of truth." Peter, writing to Gentile believers, addresses them as "Elect according to the foreknowledge of God the Father, in sanctification of spirit unto obedience and sprinkling of the blood of Jesus Christ."

God had a perfect foreknowledge of his multi-form plan of the ages, and now, according to that foreknowledge, those who hear the Gospel and believe are elected in sanctification of spirit and belief of truth, and sprinkling of the blood of Jesus Christ."

The process of sanctifying the spiritual nature of men and the conditions which it in-

volved, as well as the means under the Spirit dispensation, were as definitely foreknown as were the individuals who were personally foreknown and arbitrarily saved under the former dispensation. Under the old dispensation it was the Father dealing with his Son with reference to those whom he had given him. Now it is the Father and the Son dealing with all men through them. Thus God says to men everywhere, "Give diligence to make your calling and election sure."

Here is an election to be made sure. They were not exhorted merely to assure themselves of the fact that they had been eternally elected to salvation, but to make their election itself sure. It is not necessary to say that no one will be saved except those who have added all the Christian graces mentioned in the foregoing verses. It is only necessary to say that when they are added their election is as sure as those who were eternally elected. It is not necessary to say, either, that when the election of these is made sure they are possessed of every attribute of character and inspiration bestowed on first-born ones. It is only necessary to say that whatever in the character of the eternally elect which was essential to their salvation is bestowed on us in our election in sanctification of spirit and belief of truth.

Conditional election is just as sure and just as complete when we comply with the requirements as if it had been eternal and unconditional. Here the divine government rests securely when tested by reason. No man can complain of the uncertainty of his election when he can make it as sure as an eternal decree. A thing is often less certain by being placed within the range of secondary causes, but it is not less sure when secured through a secondary cause. The man into whom God breathed the breath of life was no more conscious of living than he who is born of a woman. Neither were the church of first-born ones more conscious of their election and consequent acceptance than we may be of our acceptance and consequent election. It is not that which is antecedent which satisfies the hunger of the soul and fills one with the peace of God, but the conscious ability to say: "I know that my Redeemer liveth." If I can trim the pencil with which I write as well with a penknife, why should I wish it done in the factory? If what God requires will make my election as sure and make me as conscious of it as an eternal decree, what else but selfishness and indolence makes me praise him more for a decree? Here is the point of the inspired apostolic exhortation. God is bringing a world up from infancy into the conscious activity of real freedom.

We have illustrated to us his Fatherhood and his reign, and now the elective franchise and also the official relation of priest and king is placed at our disposal with specific directions given. Thus we are urged to give diligence, and if only by accepting it as a free gift show ourselves worthy of his grace.

Thus aliens are no more strangers to the commonwealth of Israel and to the covenant of promise, but fellow-citizens with the saints and of the household of God. And ye who were sometime afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one and broken down the middle wall of partition between us.

CHAPTER XI.

CHRIST AT THE VERY DOOR.

“Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him and will sup with him and he with me.”

Every problem of life and of religion is involved in the fact that life has impinged upon matter and assumed material form. The philosophy of mind at once ceases to be wholly metaphysical and the kingdom of heaven becomes largely cosmogonical. Within the cosmic enclosure, and apart from the pure world of mind, we think, feel, and have a being. Within this being of feeling and thought there are limitless possibilities of joy or pain.

We may make it the habitation of every vile and unclean thing, or it may be made the banqueting house of the King of Saints. Within, and not without, is the scene of life's real struggles. Here is the storm-center and the battleground of the ages, and of every living soul. Here, also, is the scene of all victory and the treasure-house of all trophies, the seat of judgment and the palace built for the coronation day. “Know ye not that ye are the temple of God.”

“Behold I will send my messenger, and he shall prepare the way for me; and the Lord, whom ye seek, shall suddenly come to his temple.” He is cosmothetic, but in one respect he is like unto us, in the world only when within the cosmic enclosure of personal thought, feeling, and being. “For he worketh in us both to will and to do.” “Behold I stand at the door and knock.”

To the earthly temple of conscious being there is but one door. The five senses may be as many avenues leading to it, but there is only one door to the real house. At that door whatever would enter must knock for admittance. Here the armies of heaven halt in their hitherto triumphant march and acknowledge the power of a human soul to remain in darkness for ever. And here the divine one yields to the right of free personal choice. This right has never been denied nor taken from one of earth’s sorrowing millions, and can never be till life ceases to be personal.

There were an hundred and forty and four thousand Jews who constituted the number of the elect. But they were created in Christ Jesus unto good works which God before ordained that they should walk in them. They were the elder son who was ever with the Father. They were as virgins, and followed the Lamb whithersoever he went. They were first-borns

according to the election of grace. The plan of free grace involved their salvation before they were created, that in them God might illustrate the value of offered mercy. Thus the citadel of life has been compassed with a cloud of witnesses in the fullness of the dispensation of times. These, from whom no right of choice had ever been taken away, because never given, now walk, with their inspired example, through the avenues of sense while Christ stands at the very door and knocks for admittance.

When the door is opened Christ will enter into the soul, and with the soul into the sweetest and most intimate fellowship. When the United States government entered into Cuba by arbitrary power the very best she could do was to give the Cubans an example of free government. The government must enter into the souls of the Cubans themselves before they can know the sweets of American freedom. By a predestined plan and by arbitrary power Christ's government has entered into the world. But if aliens from the Commonwealth of Israel and the covenants of promise would know him and the power of his resurrection, if they would know the kingdom of God, which is righteousness, joy, and peace in the Holy Ghost, he must enter into them.

Here is God's cosmic kingdom in its last analysis. It is Christianity individualized, when as

an experiment it has crystallized in one's own being of feeling and thought. It is Pentecost reproduced within the limits of a single person, and the lifting of his horizon to the measure of the infinite. "I will sup with him and he with me." An age of free grace has brought the banquet after the marriage supper, while heaven's sovereign power waits upon human volition and each sit together in sweetest fellowship and communion.

Life no longer depends now upon material form, upon which it first impinged and became conscious of cosmic existence. "For to know God is eternal life, and Jesus Christ whom he hath sent." The life which was cosmic now becomes cosmothetic by reason of an indwelling Christ.

That which ruled us through a sense of fear is now ruled by us, and we become heirs to an inheritance incorruptible, undefiled, and that fadeth not away. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's.

That which in the ages of arbitrary election and predestination opened a highway to the soul of humanity has in an age of free grace made the individual conscious of the fact that he is the door-keeper to his own inner self. And

while shut up in darkness till born again one may hear a voice which speaks to him. The voice is not of himself, but speaks from without. It appeals to his thirst for a higher communion and to his desire for a heavenly light. In his own will and in the darkness of his own little home he must decide for himself. He who speaks is responsible for what he proposes. He who hears is responsible for how he decides. What an hour and what a vision of beauty when the psychic consciousness of an earthly being obeys the voice of this divine visitor who comes to abide.

They shall sit together in the heavenly places and sup together from the very fountain of knowledge. The soul which groped in the darkness of its material home, which it loved because it knew no other, now learns from its author from whence it came and whither it shall return. It is the victory by faith of mind over matter when one learns that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

CHAPTER XII.

THE HOLY SPIRIT REVEALING THE CHRIST.

“He shall glorify me; for he shall receive of mine, and shall show it unto you.” Jno. 16:14.

As the manifestation of Jesus is the spirit of prophecy, so the manifestation of the Christ to and in the disciples of Jesus is the work of the Holy Spirit when sent into the world as a personal agent of the enthroned son of Mary. Humanity is now exalted legally, having impinged upon the throne of power in the form of the risen Christ, and the cause of humanity assumes imperial form. The government of heaven as established on earth, and called the kingdom of heaven, fosters a oneness of that government in heaven and earth, and in this it seeks to identify redeemed humanity on earth with enthroned humanity above. The Holy Spirit is the essential as well as the personal agent through which and through whom the assimilation of likeness is now going on.

As a distinct person in the world the Holy Spirit only knows his work. He is apart from the government except to do the will of Christ.

In dealing with men he does not speak of himself, nor does he seek to reveal himself in any sense. He is as much subject to the enthroned humanity as the humanity was subject to him when Jesus cast out devils by the Holy Ghost. There has been a literal transfer to him who rose from the dead of all authority in heaven and earth, and he who commands us to preach the Gospel to all nations commands the Spirit also.

The Holy Spirit has no authority now beyond what is delegated to him. Our appeal is to the Christ, and every mercy to us should be accepted as if directly from him. It is his authority and his character that clothes the work of the Holy Spirit just as it is to affect us when we profit by it. The Spirit does the work, but there is nothing of himself in what he does. That spirit which exalts the third person is another, and is anti-Christ.

“He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father and I will manifest myself unto him.” Following this is the promise of the Comforter, who was to cause them to remember the words of Christ. The Holy Spirit does not make us forgetful of the words and will of Christ and drive us headlong into a frenzied worship of the third person. The silent flow of the sap in the tree does not attract

our attention from the fruit on the branches, nor from the root of the matter. It simply takes the substance from the root and silently conveys it to the branches where the fruit appears. We make no appeal to the sap in the tree for fruit. We cultivate, rather, our familiarity with Mother Earth. Many a fair tree in the garden of earth has been blighted by tinkering with the silent forces of nature.

The Holy Spirit in the individual is much like revealed religion in the world. He is not revealing himself and explaining his work as he goes. His work is like that of a terminal inflorescence. It blossoms first at the apex, and then back to the base of the stem. "Thou knowest not now, but thou shalt know hereafter," is organic in the very constitution of the kingdom of heaven. Herein is the philosophy of faith in Christ. And this is the harmony between the development of the Christ character in the individual and the development of the Christ government in the world. The internal assimilation of the Christ character effects his world government and determines our adaptation to it in form. Thus Paul says: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The office work of the Holy Spirit in and through the disciples of Jesus is but a divine incident in the trend of the ages. Its purpose is to glorify the Christ on the earth. It means the triumph of the Christ character in all the relations of life, and the final triumph, therefore, of mind over matter. Men are born of the Spirit into a spiritual kingdom that they may be susceptible to the impressions of the world of pure mind which are to effect the world's redemption, when it shall no longer be subject to law, but to life. These impressions are conveyed to us through the image of the Christ character. The attention of the disciple is fixed upon the attributes of his character as imaged in the life of the Son of Man, and not upon the Holy Spirit, who is only the silent and invisible agent, though active in the process. The emotions produced in the disciple by the Holy Spirit in performing his office work are incidental, and while he thus becomes to us the promised Comforter, these emotions are not to be our controlling desire.

As disciples of Christ we are to be made like him, whether in sorrow or joy. "If any man will come after me let him deny himself and take up his cross and follow me." In the transformation of character the will of the believer and the Holy Spirit are both subject to the Christ.

There is no example of praying to the Holy

Spirit nor for the Holy Spirit given in the history of the early disciples, and the practice of it hinders rather than promotes his work in and through us. Christ knows what he wants done in us and how he wants it done. The promise of the Holy Spirit is given to assure us of the certainty, and the divine nature of the comfort and help we are to receive from him, and he promised that he would pray for the Spirit to be sent. It is the same Spirit manifest in the trend of the ages and directing the course of events in the development of the kingdom of God, and foreshadowing the age following the advent of the Son of Man. He is now imminent in the life of every one who is loyal to the Christ. And it is this divine imminence which is disclosing more and more of the Christ character and thus proclaims the golden age to come when Christ shall be all and in all.

The chief desire of the disciple is to be like his Master, and the chief work of the Holy Spirit is to glorify Christ. Hence, it is said: "He shall receive of mine and shall show it unto you." He teaches us what to pray for, not by speaking of himself, but by showing us what he has received of Christ. "He shall not speak of himself, but what he shall hear that shall he speak." Prayer may be made to the Father in Christ's name for anything, with the assurance

that whatsoever it be the Father will give it. If we are loyal to the name of Christ, the Father will send it by the Spirit, but let us remember that the Holy Spirit is the agent of the Father and the Son. He is their agent, to do their will mechanically in us without reference to our thought of him at the time, and the things which he shows us fixes our minds and hearts more and more upon the Saviour whose image we are to bear.

Our minds shall be more and more enlightened, not only as to this fact, but also as to the character of him into whose likeness we are being fashioned. We shall be like him when we shall see him as he is, and this shall be when the Holy Spirit has completed his work in us. We shall grow in graciousness as we grow in the knowledge of our Lord and Saviour Jesus Christ. Heaven is coming earthward as we are growing heavenward, and the time shall come when the knowledge of Christ shall fill the earth as the waters cover the sea.

“We ourselves groan within ourselves waiting for the adoption, to-wit, the redemption of our bodies,” but that knowledge shall be with power when he shall quicken our mortal bodies by his Spirit that dwelleth in us.

“The creature was made subject to vanity, not willingly, but by reason of him who hath sub-

jected the same in hope." Hence, "the earnest expectation of the creature waiteth for the manifestation of the sons of God." "For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

As sure as there is a place where the spirits of the just are made perfect, and as sure as the believer is thus perfected by an entrance into that place through the portals of death where he gains a perfect knowledge of Christ, so sure will human life be perfected here when the Christ has been fully shown to men by the Spirit, and the knowledge of Christ shall fill the earth. Knowledge is power, and he said: "All power is given unto me in heaven and earth." Power is what he promised by the Holy Spirit. He shall receive of mine, of my power, and show it unto you. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The apostolic witnessing will extend to the uttermost parts of the earth, and it will be with apostolic power. This power will become resident and natural in the believer as the world becomes familiar with its nature, character, and purpose through the office of the Spirit. It will

bring the time when we shall know as we are known. Then we shall be like him, for we shall see him as he is.

CHAPTER XIII.

HUMAN FREEDOM HERE ON EARTH.

Is absolute freedom obtainable only in the spirit world, or is the hope held out in the Gospel to the world that now is? That we have not yet attained to the fulfillment of God's earthly purpose is evident, and, since the universal trend has been away from the arbitrary, the miraculous, and the predetermination of things for man towards the determination of things by the human mind and will, we may safely conclude that his ultimate purpose of earth's redemption involves an age of absolute freedom.

Revealed religion is not organization merely, but a movement upon organized matter and forces towards a great end. The religion of the Bible finds man a psychophysical being. In this is found the necessity and the possibility of genuine religion. The soul is entangled in the meshes of vicious cosmogonic consciousness and fettered by the appetites and laws of physical want and desire. Religion is not merely cosmthetic.

While it seeks to regulate the life that now is, it promises the redemption of the soul from its

subordinate relation to the material form in which it has been enslaved.

It is not liberty merely which is promised in the Gospel, but absolute freedom. "If the Son make you free ye shall be free indeed." It is the freedom of the victor, and not merely the liberty of one released.

Our bodies are the temples of God, and we, his children, are to be given the freedom of the temple. Those who have yielded themselves unto God in the trial of their faith will now find their members subject unto them as instruments of righteousness.

We are now living in an age of constraint when the Gospel is the power of God. We are removed by the advance of God's multiform plan away from the age of arbitrary miracle and legal restraint to where the historical interpretation becomes prophetic. As the hundred and forty and four thousand on Mount Zion were prophetic of an innumerable company of bloodwashed, so the liberty of the children of God into which we are called by the constraining power of the Gospel is prophetic of a golden age of absolute freedom. How far one may conquer by keeping the body under now may not be evenly determined in the experience of all Christians; but as sure as the Gospel has brought an age of liberty, so surely will the Spirit bring an age of

absolute freedom. The ages of miracle and legal restraint prepared the world for an age of Gospel constraint and what is called the right of choice; and this will bring the age when men shall be free.

Absolute freedom in this psychomaterialism must be freedom of soul, mind, and body. The soul must be free from sin. The mind must be free from fear, and the body must be free from destruction. As long as the soul is hampered by positive laws of overt action in the government of the body and life, whether by restraint or constraint, it is not free. The time must come when the power involving the right of choice is resident in the soul. As long as the mind is fettered by fear, whether as to the determination of the will and its moral accountability, or as to the overt acts of the body involving the physical appearance of danger, it cannot be free. The time must come when the right of choice in harmony with the soul's desire will involve no sense of accountability, and when the position of the body will produce no thought of danger.

As long as the body is subject to the laws of material being it cannot be free. The time must come when it is subject not to law, but to life. Soul, mind, and body must be made harmonious in the one experience that man lives not by

bread, but by the Word which proceedeth out of the mouth of God. Thus the ego is in the spirit; and thus men will live in the spirit and walk in the spirit, and not in the flesh. This is the ideal of personal religion, and as individuals have experimental foretastes of what is in reserve for them, so the world has had historical foretastes of what is promised in the golden age to come. Herein is a world-wide application of the statement: "That was not first which was spiritual, but that which is natural; and afterward that which is spiritual."

The battle is on, and the psychophysical being of man is the scene of what seems to be a deadly strife, but while the old man shall be crucified with his deeds the body shall not be destroyed. God in his manifold wisdom is dealing with the problem of life impinged upon matter, and the success of each dispensation of the past is a renewed promise of victory for his ultimate purpose in the final and absolute freedom of life in man. Sin has abounded by the law that it might appear sin. Sin has been washed away by the blood of Christ, and now we look for a new heaven and a new earth wherein dwelleth righteousness. The love of God is being perfected in us by the Gospel, which is the constraining power of God, and fear is being cast out. And the time is coming when the stars that

hold their festivals around the midnight throne and mock us with their unapproachable glory shall be spread out before us like the islands that slumber in the sea.

Psychic consciousness which has so long felt after God has found him working in us to will and to do, and the hand that is now reaching out with feelings of uncertainty through the mist of material problems will soon master our earthly situation. The trees which have grown only in the streets of Paradise will then flourish on both shores of the River of Life; and its leaves will heal the nations who were driven from it in our federal head. That which is natural shall have passed away when that which is spiritual is come, and then shall Simon Peter walk the sea without fear of wind or wave.

CHAPTER XIV.

PROPHECY IN EXPERIENCE OF HOLINESS.

Holiness is experienced by whomsoever it is possessed. Sometimes the experience partakes of the historical character of Christ, its author and source. Sometimes it is of the present only, and partakes only of the cleansing efficacy of his blood through the direct agency of the Holy Spirit. Sometimes it partakes of both, and becomes prophetic of what humanity shall be in the earth's golden age to come. The position of some that perfect or complete holiness is the normal experience made possible from Pentecost on is a fallacy. That was the world's historical foretaste in approximate type. As a prophecy of what is to be, this type has entered into the hopes and aspirations of believers, and is transmuted into a real experience.

This real experience is a personal foretaste of that given historically to the world at Pentecost, and is a sure word of prophecy to which we do well to take heed as unto a light which shineth in a dark place. But let us remember that while it is a real light it shineth as yet only in a dark

place. "When that which is perfect is come, that which is in part shall be done away."

Of all the inspired writers, Paul has said most of holiness, and we take it largely as an index to his experience. But in this, as in other things, we must rightly divide the word of truth if we would know the real truth as it is in Christ. If we fail to do this we will find Paul's experience as contradictory as predestination and free grace when applied to the same people and time.

Let us keep in mind that God's dealings with the race has been dispensational in the progress of one great movement. Wherever the border line of a dispensation has been visible, it is marked by miraculous displays of arbitrary power. And while the movement is one in its trend towards one great end, its dispensational character is outlined in the cosmothetic experiences of the individual. Thus it will be easy to separate the tangled web of Paul's experience; and then, with the prophetic eye of our own partial and prophetic holiness we shall behold the glory which is promised in the golden age to come.

There are three distinct types of holiness outlined in the experience of Paul, as there are three distinct dispensations in the cosmothetic movement of the kingdom of heaven. According to the law, by which no man could be justi-

fied, and which was given that sin might abound, or appear sin, he saw himself blameless, and in all good conscience towards God; but in which, having crossed the dispensational line, he felt himself the chief of sinners. As a believer, keeping the old man under, he struggles with psychophysical consciousness, and cries, "Oh wretched man that I am, who shall deliver me from this body of death. But as a child of hope, having felt the power of Christ's risen life, which foretells an age of perfect freedom, he breaks forth in actual triumph, saying: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." I have seen Christians living in first one and then the other of these dispensational phases of Christian experience, and I have no hesitancy in saying that Christ means for us to make the latter our religious habit until manifesting the divinest optimism it will impinge upon the social order of things as an house not made with hands.

The prophetic experiences through which the Holy Spirit is now carrying us towards the consummation of the ages are both psychic and cosmic, both metaphysical and physiological, and they will be until mind has completely and eternally triumphed over material form.

But while the victory of the soul in Christ is certain, the war is real, and the experiences of

those in the struggle are real. One pressed by the common foe into a backslidden life will experience the fear and forebodings of one under a dispensation of law with its curse hanging over him. One grappling with the problems of faith and courageously battling for the right in Christ's name will feel that he is keeping the old man under. While sometimes in moments or days of ecstasy one hardly knows whether he is in the body or out of the body.

Some time we shall be able to decide this question intelligently and know that we are in the body without the experience of recurring warfare with it. Humanity will some day get its bearings on the heights of Pisgah without returning any more to the Valley of Jehosephat; for the final victory for personal and experimental holiness shall be contemporaneous with the visible triumph of the kingdom of God.

The signs of our times are pointing in that direction as never before, and the history of a day is big with prophecy of the golden morrow. The diatribe of nations is loaded with dynamite, and above the moan of the ocean's surge the crash of arms speaks in the thunder tones of the cannon's mouth which tells of Armageddon. But the dynamic force which has given the world its trend towards the final triumph of holiness is the Christ Almighty.

And through him the silent forces of nature are organizing more and more. Men and women are feeling more and more that he who revealed himself in breaking bread, and then vanished, will soon be the manifest bread of life. The experiences of holy communion with the Christ are already in many places manifesting him who bore our sicknesses, and who healeth our diseases. Spurgeon, and Moody, and Gordon, and Simpson, and many others, have given the world glimpses of a new world wherein dwelleth righteousness and the heart-beat of time brings us nigh unto the golden day.

With mobs, and riot, and anarchy, and strikes, and threatenings on the one hand, and a mighty hungering, and thirsting, and reading the Word of God anew on the other, men are everywhere panting for freedom. Some are still grappling with legal ideas of reform and groaning under burdens intolerable to be borne. But there is a rapidly growing number who are climbing the heights of experimental holiness, where they will stand with calm assurance in the sunlight which already breaks upon the hill-tops while the cloud-burst threatens those in the valley below.

To Paul these heights of experience were as real as if the day of God had come, and as an inspired man he spoke of them accurately, but

speaking as for himself alone he shows by other experiences that he had not arrived at a permanent state of perfect holiness. We are right in taking any one of Paul's expressions of his own experience as the ground of a doctrinal proposition, but we must not apply that doctrinal proposition too broadly as covering the whole of our dispensation. They are all dispensational; but they involve the nature of all the dispensations of revealed religion, as the whole of a great movement involves all of its parts. So have the experiences of Christians since; only that we are again approximating the heights of apostolic joy. The prophetic song of apostolic thanksgiving has been projected through the centuries and is beginning to break forth in the acclaim of a world-wide redemption.

CHAPTER XV.

HE IS COMING AND WILL COME.

The final coming of the Christ is vouchsafed to us in a more sure word of prophecy; whereunto we do well to take heed as unto a light that shineth in a dark place. For God, who commandeth the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of glory of God in the face of Jesus Christ.

If the religion of Christ meant organization merely, and the church a band of people looking for the personal appearance of the Saviour, it would be of far less consequence to the social order of things than it is. World-wide evangelization means the reign of the Christ in the social relations of this world. He has come once in the fleshly form of a person to put away sin by the sacrifice of himself, thus securing to men the power of his risen life through the eternal Spirit. Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty. "And we all with open face, beholding as in a glass the glory of the Lord, are changed into the

same image from glory to glory by the Spirit of the Lord.”

Religion is a great spiritual movement upon the world's social order, and as it impinges more and more upon the social nature of the individual soul, it brings the Christ more and more into the relations of life. All shall be changed into the same image till the light that appeareth in the East shall shine even unto the West. It is to give the light of the knowledge of the glory of God in the face of Jesus Christ, and this knowledge is to fill the earth as the waters fill the sea.

The broader hope for this world as set out in the Gospel is to know and recognize the Christ in the relations of life as we know his forgiveness and helpfulness within. That men may attain unto this perfection is to apprehend that for which they are apprehended of Jesus Christ. This is the prize of our high calling for which we press towards the mark.

This simply means that Christ is sometime to be our life-sphere. He is to come in every relation of life and displace the old with the new. When the world shall know him and the power of his resurrection, he will be the soul of society as certainly as he is now the life of individual character. As individuals put on the new man which is renewed in knowledge after the image of Christ, the social relations of Greek and Jew

will become the world-wide re-incarnation and Christ will be all and in all.

Thus Christ has been coming through the ages, and thus he will continue to come until he shall fill the earth with his manifest presence and power. "In him was life, and the life was the light of men. That was the true light that lighteth every man that cometh into the world." That light hath shined into our hearts to give us a knowledge of the glory of God. This light is resident in the believer, because Christ liveth in us. When men shall mortify their members which are upon the earth and put on the new man renewed in knowledge, then in all the relations of life Christ who is our life shall appear and we shall appear with him in glory.

If the manifestation of Jesus was the spirit of prophecy, the manifestations of the Christ in the social relations of life will be the crowning glory of the Son of Mary. It means the coming of a time when God's ultimate purpose of human freedom shall have reached all the avenues of human intercourse and subordinated all the rules of earthly government to the sanctified will of a redeemed race in whom Christ is all and all.

In that day ye shall ask what ye will and it shall be done unto you. Now we ask and receive not, because we ask amiss, but in that age no man will ask amiss. We are taught now to imi-

tate in Christ's name what shall be universally realized in that day. "Give to him that asketh thee, and from him that would borrow of thee turn not away."

The channels of commerce and the avenues of trade are to be swayed and changed by the eminence and power of the coming Christ. The Christ life and character will materialize in the broadest agrarianism. Capital and labor will be on equal terms when Christ shall come in the social order and there will be no trespass. Men will have learned that it is more blessed to give than it is to receive and there will be no want. He that humbleth himself shall then be exalted, and the will of God will be done on earth as naturally, and in the freedom of choice, as it is now done by angels in heaven.

The realizations of the golden age to come are outlined in the psychological experiences of the best Christians to-day just as surely as our times were foretold in the prophecies of those who reached the summits of their dispensation and time.

The Christ was coming then, and the Christ is coming now. The apostles were inspired as were the prophets of old, and their prophecies accord with the aspirations and tendencies of spiritual disposition experienced under the constraining power of God through the Gospel and

by the Holy Spirit. These personal ecstatic experiences of aspiring hope are to us a sure word of prophecy which shineth out in the relations of life, and they will shine more and more unto the perfect day.

Wickedness among the wicked will wax worse and worse as the sham and show of legalism fostered the wickedness of Pharisaical hate at the close of the old dispensation. But with an increasing number in prophetic touch with the source and fountain of light, the consummation of the day of his coming will in the diatribe of nations and the revolution of kindreds and peoples leap upon the world as a thief in the night. This essential coming of the Christ will be the crown of his personal appearance in that day, and this is the substance of the world's hope to-day.

Jesus of Nazareth was the ideal man, but the best of his followers could not then see him as he is. "But when he shall appear we shall be like him, for we shall see him as he is." The reason why it did not then appear what we shall be was that their psychic vision was holden by the laws of physical necessity so that they could not see him as he is, guiding the kingdom of heaven as a movement that cometh not by observation. But when we are made free from the laws of physical necessity by the substantial

coming of the Christ, and the relations of life have been corrected by an age of trusting him, our line of spiritual vision will be broadened by what we are in him to see him as he really is. Then at his appearance we shall see that we are like him. Then shall we know as we are known, and he will say to us as he said to John when he saw it afar off: "It is done. I am Alpha and Omega, the beginning and the end."

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